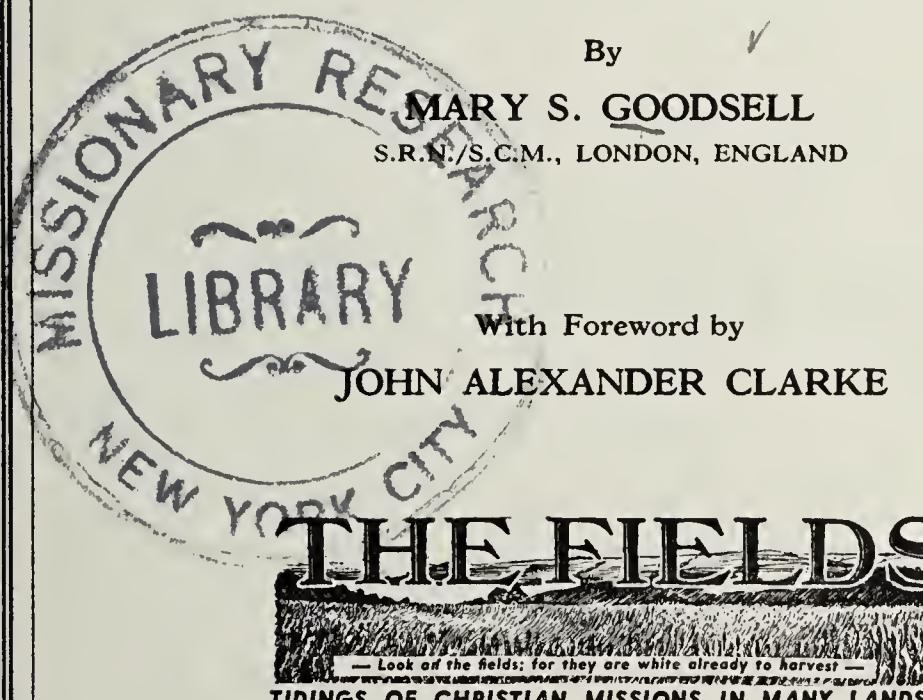


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SHORT SURVEY OF THE GARENGANZE EVANGELICAL MISSION

SECTEUR DE MULANGO
ELISABETHVILLE, CONGO BELGE



This careful "survey" of the work at Mulongo gives an orderly and graphic account of the history, problems, and achievements of this splendid work. We send it out in the hope that it will help to a better general understanding of the needs and opportunities of Gospel work in this and other foreign fields.

October, 1941

Goodsell, M. S.

1790

“They say! What say they? Let them say!”

(Scottish Slogan)

THE ANNEXED is a resumé of the beginning and the continuation of a far-reaching work of healing sick folks which I began more than seven years ago in a very humble way!

The report, or rather resumé, is written by the Matron of the Dispensary who has a day and night job; always at the beck and call of everyone with real or imaginary complaints.

There are several ways to MAN-SOUL, according to good John Bunyan, and this one of the sin-broken and diseased body is certainly wide open in these parts.

I need add very little to what Sister Goodsell has so ably written, only I must endorse the immediate and urgent need of this *humanitarian* (putting it on a low level) service if it is to be continued. And not only continued but developed so that the many hundreds ready to come to us from the hills and mountains may be encouraged to do so, knowing that we have food and accommodation for them all.

There are no limits to the possibilities of such a work as this offering as it does unique opportunities of giving the evangel of grace to thousands far from Mission centers, and which are seldom or ever visited by missionaries.

The Government of the “Congo Belge” is deeply interested and is willing to help to heal the bodies of these simple primitive peoples, whose guardianship they have taken upon themselves, but these days of ferocious warfare with all its wanton and devastating destruction and invasion make it quite impossible for them to do much.

Apart altogether from the ever-increasing and alarming financial need of this important need and adventure another capable and fully-qualified nurse is indispensable. No one can continue day and night duty for any length of time with impunity! !

One truly married to the Lord, as our friends in the Romish persuasion put it, would be able to give *all* her time to this service. Married women, usually, cannot do much more than take care of their own husbands and babies, and in a climate such as we have in this great Lualaba Valley this is almost more than enough.

It goes without saying that the first essential in anyone, male or female, coming to this land, is a deep and *intelligent* spirituality. I say, mark well, *intelligent*, for this guards against any tendency to “freakism” that bounds off into side paths about the leading and guiding of the *Spirit*. *Good sound common sense is a fine gift, especially in religious spheres!* !

Then, secondly, as essential, I would put a profound *conviction* about one's work. This would enable anyone to continue through thick and thin, and safeguard from being easily side-tracked by any suave argument that some other work in some other district is really more needy. God only knows that the need in the homelands, say, New York, London, Sydney, Australia, is dire and great enough, but one does not leave these great cities or countries to find need elsewhere, but because he is convinced of the leading of God to another field. Then, again, this *leading*, which is certainly a most important factor in all service, to be of much good and if it is to lead to anything worth while must stand the test of Holy Writ. It emphasizes the fundamental principle of partnership, co-operation and submission. Just as it equally condemns self-will and all its specious manifestations, and the arrogant and arbitrary spirit.

Mother Eve got us all into a whole bunch of trouble through this very spirit of independence and loving to act on her own!

Guidance, of which we hear so much these days, isn't a thing which can be hidden in the breast, known only to the individual concerned. Our Lord's words, "by their fruits ye shall know them" might be fittingly applied in this connection. A great willingness to fall into line and to work together with others and a desire to defer to the maturer judgment of others will surely be evincing something of the value of a real call. The movement of the Spirit in the individual cannot be divorced from the truths of Romans 8:14 and Galatians 5:22, 23. The first indicates character, the second the manifestation thereof.

Then, moreover, it is well for all of us to remember that our greatest difficulty is *not* the other fellow but ourselves, and that the biggest problem we have to solve we carry about with us under our own hat! To keep this in mind will enable us not to get peeved easily nor permit us to gather day after day a sheaf of imaginary grievances and slights for our private meditation, and then for subject matter of unprofitable gossipy-letters to folks at home, or even more sinful to fellow-missionaries on other stations.

To talk of the great need of a medical man here at Mulongo is indeed difficult after our recent disappointing and distressful experience. But all that is essential in the nurse is required in a double way in a doctor. His long training and education ought, at least, to have taught him humility, rather than the complex of "superior knowledge," and a desire to go on learning and following the path that his professors could do no more than indicate, as the great Scientist Lord Kelvin used to love to underline to the undergraduates in Gilmorehill University a decade ago now.

The medical department ought never to be allowed to become the

first and last of our activities, and the church never never permitted to become the mere annex of a big imposing hospital.

All service, medical and educational, should have for its chief aim the development and increase of the assembly, for this indeed is God's instrument for the accomplishment of His will and purpose in every district.

Apart from the church *universal* (catholic) which is composed of all true believers in all sects and denominations of man's creating according to their various and multiform interpretations and the light given unto them there is in the New Testament a local body definitely specified. "The Ecclesia of God" which is at Corinth; "The Ecclesia of God of the Thessalonians"; "The saints which are at Phippi with the bishops and deacons"; and again, "The Ecclesia (plural) which are in Judea in Christ Jesus."

These all underline the value and calling of the *local* church and existed in these centers for a testimony to the power and presence of Christ. They came together, or assembled, for the remembrance of their Lord in the communion service, or breaking of bread, as it is called in the Acts of the Apostles; also for worship, praise, prayer, the ministry of the Word, the exercise of discipline, and the furtherance of the gospel. Each local church of two or three, or more, had Christ Himself in the midst as Master and Lord; visible to the eye of faith, or, as our African puts it "the eyes of our heart." It is the temple of God and is indwelt by the Holy Spirit who operates through the saints (all true believers); the bishops, (overseers) and deacons.

Happily here at Mulongo civilization has not yet reached that stage when the local church is divided into separate groups. All true Christians come together in a body desiring, notwithstanding failure, and a stout resistance, to accomplish the task God has committed to them.

Every branch of our work here, therefore, educational, medical, village visitation and the telling forth of the evangel, must always be subservient to the welfare and establishment of the local assembly in doctrine expressing itself in good works.

All coming to us should have these fundamental truths impressed upon them and encouraged to give a clear and unequivocal statement of their full appreciation thereof.

In conclusion I give you the old African proverb:

"Leza wa ku pa buya, nobe wa mu kwashyapo"
God gives beauty, we must help Him!

Beauty He most surely has given in the free gift of His dear Son who is the altogether lovely; the fairest of all beside; then let us ask our-

selves how far are we helping Him? How far are we prepared to go in helping Him to make known His glorious work on behalf of fallen and sinful men and in exalting His name among the heathen? Give God the answer!

JOHN ALEXANDER CLARKE,
MULONGO, ELISABETHVILLE, CONGO BELGE,
VIA. CAPE TOWN.

April 17, 1941.

GARENGANZE EVANGELICAL MISSION
SECTEUR de MULONGO, ELISABETHVILLE,
CONGO BELGE.

**REPORT OF THE BEGINNING AND CONTINUATION OF
THE ACTIVITIES OF THE MULONGO DISPENSARY**

By Miss Goodsell, Sister in Charge Since March 1940

"THE BEGINNING OF THINGS"

At the "Beginning of Things" here at Mulongo I was an onlooker, and could, of course, see many things which might be different, even in the days of 1933-34. But I little thought what a difference would be made ere I should see again the work then begun!

Each morning a number of people would come to the Mission for Bwana Kalaka (Mr. Clarke) to heal them. They had sores inside and out; pains which started in their "tummies" and came out at their heads; or in their chests and came out of their shoulders. Snake bites and scorpion stings; stings of hornets and other insects; cut fingers and bruised toes; ulcers and bad eyes; bad heads and tummy pains and many other indescribable pains and aches resulting from various sources but none the less needing attention.

All these used to be treated under a large Mango tree. But if some matter came along demanding special examination, the shelter of the long grass, or a few palm branches put together, helped to give the necessary privacy. Perhaps it was a mother too weak to deliver her child who would find shelter and help at her disposal. Men and women engaged in their village quarrels and fights would come along with heads burst open, or arms broken, or lips lacerated or torn completely apart by the savage biting assaults of rival lovers! Men who had been out hunting and met with such accidents as a bursting gun; dangers from lake and river while fishing; burns or terrible scalds among adults and children alike, the latter often caused by the mothers leaving pots of boiling palm-oil unguarded on the fire. All of these used to come and find help and healing, refuge and comfort, around the wide-spreading Mango tree dispensary!!!

As the people were thus gathered the gospel message of the love of God was daily proclaimed, and who can tell how far-reaching will be those messages given to those suffering members of humanity in those days? Often their own relations would not touch them, but they knew the missionary would not turn them away.

Thus opportunities were given in such a way that these needy folk should be doubly helped.

Was it not thus, too, that our Lord sent out His disciples in Luke 9:2 that they should meet the needs of the sick? Shall we not also look for blessing to follow these ministrations?

Verse 6 tells us that the disciples did this wherever they went and verse 10 says that they returned and told Him all things which they had done.

In chapter 10 there is even a wider field given, but the Lord saw that they were prepared and equipped for that work to which He sent them. And today men and women are needing help and healing, and who better can meet this need than those who are carrying with them the same gospel message, having been sent by the same Lord? These were apostles sent forth with a special message of comfort and to some is given that same privilege *today*.

When the "Sent-ones" returned they told their Lord. May we not assume that they told their friends also that which the Lord had wrought through them, so that they also might help and show interest in that which had been given them to do by the Master.

THE CONTINUATION

Now I want to go beyond the "Mango Tree" dispensary and show something more of what the Lord has done, and is doing, in sealing this work with His blessing; in such a way that during the intervening years many have not only heard the gospel message but have believed accepting its truth. And some are passing on to other sin-sick souls the message of life learned at the small open-air dispensary.

December 1939 was the next time that I saw the work which had been begun as described. The Mango Tree still stands under which such a variety of needs were met, but about 200 yards behind it stands a building known for many miles around as the MULONGO DISPENSARY. But even then, at that time, I had no thought of taking any active part in the work of healing being carried on there. It was not until some three months later that there came to me an inward conviction that I should come to Mulongo to render much-needed help, even if only for a time. After seeking guidance from the Lord He made my way plain, and so I came. Now 12 months later I am still here, and still finding much to occupy many hands and many hours.

Fifty yards beyond the dispensary building we have a house in which there are six folk really sick; a room for each patient. But only having, at present, this one brick house with its six rooms we cannot accommodate the others in quite the same way, although we hope to be able to do so some day. The approximate cost of these six-roomed hospital-camp houses is, I understand, at the present rate of exchange here in the Belgian Congo, 150 U.S.A. dollars. This

includes ant-proof of course, cement floors, door and window to each room.

In the camp here we have 7 rows of grass huts in which are housed some 90 patients, most of them being accompanied by husband or wife and some members of their families to care for them. Thus we have on our faily food list 100 patients, and also 4 wee babies to feed, three of whom have lost their mothers, and the other mother so mentally deranged that she is unable to nurse her babe. So we have to have a nursery just now with two native girls caring for them day and night.

Apart from the resident work we have daily a large out-patient work. These patients number about 200 per day and represent a variety of needs, including dressings, eye treatment, injections for intestinal micro-organisms, sleeping sickness, pneumonia, malaria, bilharzia, and many other orally administered medicaments. There are also microscopic tests involving great care. Midwifery too is a branch which is becoming increasingly important as the African women spread the news of the real help they reieve here.

For all these branches of work we have, just at present, five male attendants (Africans) and a clerk. One African woman (midwife) and two helpers. It is impossible to personally attend to every demand upon me each day, so I have to divide my time as best I can and as far as this is possible. We are hoping to have, in a short time, Mr. David Howell of Melbourne, Australia, now on furlough, who is a fully qualified "Agent Sanitaire," holding the diploma of the Belgian School of Tropical Medicine, to take over the responsibility of the working of the dispensary, and this will set me free to attend to the special work of the women and children, which I still feel to be my own special charge.

One of the five African assistants, referred to above, has been in the dispensary from its beginning. As a young boy he used to carry plaster for the buildings which were being erected. After a time at this manual work and showing real interest he was granted a little leisure to attend to the sick. When the present dispensary began to appear this lad continued to evince true interest in what was being done for his fellows and he too began to care for the sick folks he found all around him. It was obvious that he was a Christian lad with an urge to help others. His own kith and kin were in the great village and knew nothing of the Saviour's love and grace.

His great desire was to go to Elisabethville, the capital of the Province, and help in the hospital there and so get real, practical knowledge of the work, and then to return here to help his own people. Mr. Clarke saw to it that this desire, which had every appearance of being genuine should be encouraged, and so he went and began this

special course of study. Whilst at the hospital he manifested real interest and was praised by all his superiors, including the doctors and R. C. sisters under whose tutorship he was training. Again and again pressure was brought to bear upon him to stay and complete the full course and obtain his diploma as an "infirmier." But all offers of high salaries and a good position as orderly in some large government hospital did not move him from his purpose. His conviction was to return to Mulongo after receiving sufficient training to be of real help here in the dispensary and where he would be in touch with his own brothers and sisters and able to show them God's way of salvation. Since his return here he was given the great joy of leading his own mother to Christ, who on her death-bed gave a clear testimony of her assurance of departing to be with Christ!

Pray for this young man! He is our right-hand helper and much of the work and care of the natives are in his hands.

Another valuable helper here is a man who has been doing dispensary work for fifteen years. First with Dr. Hoyte then with others. He takes a big share of the work with us and is faithful and steady. Aye ready with a word for his Master at the daily evangelistic service. Our other helpers are Christians and are being taught. The women on the staff are also keen, and the older women may often be heard helping their fellows in one or other of the small grass huts as they attend to their ailments.

Were it not for such helpers what is being accomplished could not be done, and the magnificent opportunity of bringing hundreds into touch with the gospel daily would not be ours.

Work begins just after 6 A.M.; sweeping and cleaning, and general preparation for the morning's work. Then the treatment tickets are arranged and put in readiness. Each patient, or relative, presents his card with the number of the ticket required. These tickets are placed in separate boxes, marked: Dressings; Eyes; Injections; Pharmacy; Laboratory; or whatever may be the classification of the ailment. In the meantime temperatures are being taken and treatments given in the sick-camp. Then the dressings required for the day are put out and all put in readiness for the day's work.

At 9 A.M. the Gospel service is held usually lasting twenty minutes. Those attending this meeting are the sick folks from the camp who are able to come, also their relatives and friends; as well as all those coming to be treated from the villages around. There are, therefore, oftentimes 200 and more sitting listening to the message of the Gospel day after day. Will you pray with us that the Word may be fruitful and multiply in the hearts of these people.

After the meeting every department is busy and those who cannot be attended to until the very last make little complaint, and seem to

think that it all comes in the daily round. The general work is almost all finished by 1 o'clock, but odd jobs and injections keep us going longer. At 4 o'clock afternoon treatments begin, usually going on until 6 P.M. or later. Folks in the camp seriously sick must be visited and treated again before retiring. Night calls too are not infrequent.

At present we are finding great difficulty in making the various drugs reach the numbers, but so far, thank God, we have been enabled to carry on.

On the other hand, the problem of feeding such a large number gives us serious concern. The sick folks whose homes are in the district, that is, to say, within a radius of ten miles, are expected to find their own food, even when lodging in our camp. But, again, there are scores who come from a long distance, four, five and even six days' journey away, and these *must* be nourished and fed if our medical treatment is going to be of any value to them.

The average cost of feeding this multitude of folks with sin-broken bodies, of whom there are, at the moment, close on 100 in our camp is (at the present rate of exchange), say, 25 cents (U.S.A.) per person per week. This covers only the barest necessities such as manioc flour, rice, peanuts and fish twice a week from the lake. Wee motherless babies, and desperately sick folks must have Nestles *Sweetened Milk*. Just at present we are using milk at the rate of 32 cases per year, but could easily use eight more for adults who are getting at present bean soup once a day. Let us say, therefore, 40 cases each containing 48 cans should be budgeted for. The last cases we bought locally cost 456 Congo Francs, which at today's rate of exchange, works out at \$11-50 (U.S.A.) per case. There should be a considerable saving were they sent to us direct from across the seas.

The high cost of drugs—apart from the quite inadequate allowance the government gives—plus salaries to the band of native helpers both male and female, must be met month after month.

High as this expense is, it is surely a fine investment for the Lord's stewards who realize they are enabling us to bring thousands of men and women from distant unevangelized villages under the influence of the Gospel story day after day, and year after year.

"God is Able" we know full well and have had abundant proof through the years, and He loves to operate through those who put their means at His disposal.

May we all receive grace so to do and so lay up for ourselves treasures in heaven!

MULONGO, March, 1941.

SIGNED

ELISABETHVILLE,
CONGO BELGE

MARY S. GOODSELL,
S.R.N./S.C.M. London, England.

